

The Baptist Record

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The Baptists of India: building on the foundation

By Michael Chute

DEHLI, India (BP) — India — the proverbial sponge — has produced a cultural mosaic not witnessed anywhere else in the world.

The subcontinent's vast point, jutting into oceans on three sides with mountains on the other, has acted like a giant cul-de-sac throughout history. This geographical trap has enveloped a myriad of invading peoples — each with its own language and culture — and created a nation always in flux.

India lured William Carey in 1792 like hordes of immigrants before him. He formed the first "Baptist Missionary Society for Propagating the Gospel among the Heathen" to carry the gospel to this land.

The young cobbler with a world map hung over his workbench launched the modern missionary movement. It has gathered momentum ever since.

Carey devoted 41 of his 73 years to evangelizing India without ever returning to his English homeland. His theme of faith — "Expect great things from God, attempt great things for God" — resulted in the planting of 20 churches and mission stations, most of which continue today; the establishment of Serampore College, which continues to train Christian workers; and the translation of at least portions of the Bible into 42 languages.

Today, more Baptists live in India than anywhere in the world outside the United States. Only 21 million of India's 880 million people call themselves Christians, but more than 1 million are Baptists. Gathered in more than 1,000 churches in 28 conventions and associations, these Baptists are the direct result of years of missionary efforts. They continue to spread the gospel.

Tracing expansion of Carey's

efforts through churches in north India, history reveals one of the exciting dramas of 20th century missions — the conversion of Nagaland headhunters that led to 80% of the tribal state's people becoming Baptists. Large Baptist concentrations are in surrounding states of Assam and Mizoram. American and Canadian Baptist work in south India resulted in 250,000 believers in Andhra

Southern Baptist work with Indian Baptists. National Indian Ministries was formed in 1983 and focuses on equipping Indians to evangelize their own country. Southern Baptist volunteers and short-term personnel train Indian leaders through seminars and conferences. The ministry deploys teams for evangelism projects and channels support through Indian church planters.

The strategy has duplicated the phenomenal growth around Bangalore in places like Orissa, West Bengal, Chandigarh, and Bombay.

The formation of the Southern Asia and Pacific Itinerant Mission several years ago also has enabled Southern Baptist missionaries to work in different areas of India for short periods. It has

expanded the work of National Indian Ministries to locations in 14 states.

But the remarkable church growth reported each year can be understood only through the work of Indian Baptists who are evangelizing their country:

— G. Samuel is one such person. In 1969 he came to Hyderabad to begin a Baptist church with 35 people. Now more than 1,500 people worship at Hyderabad Baptist Church and have started 32 churches and missions.

— Humble, 75-year-old Sadananda Patra — dressed in his traditional white Indian "djoti" — seemed to visitors to be a simple village peasant. Only as he began to preach did his 35-year background as Greek and biblical studies professor at the Baptist seminary in Cuttack emerge. After the Church of North India took over the seminary, Patra led a remnant of Baptist churches in efforts to endure litigation that took their property and, later, attacks by Hindu radicals that destroyed crops and churches. Patra died last year.

— Nazir Masih began the first Baptist church in Chandigarh in his living room. Now that congregation, using a new church building as its base, reaches into India's Punjab to evangelize the Sikh people and start churches.

— G. Krupananda uprooted his family's comfortable life in Bangalore to preach the gospel in Bombay. As National Indian Min-

istries' associate director, "Krup" has led Southern Baptist-supported church planters to start 34 congregations in India's largest city.

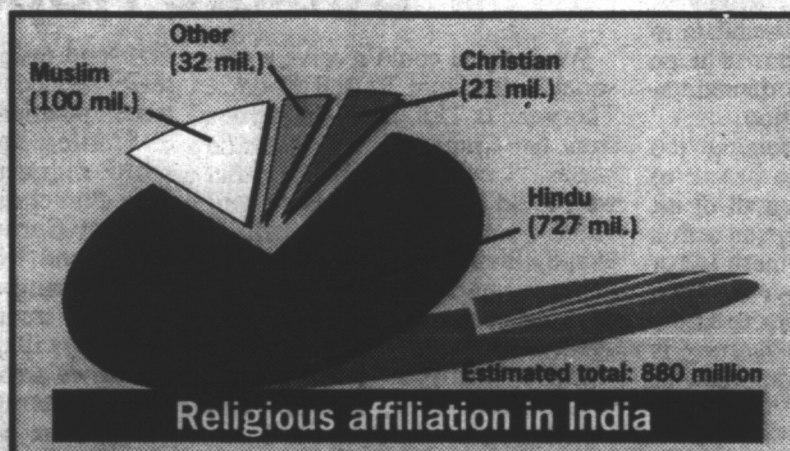
India is difficult to comprehend. Its 880 million people rank it only behind China as the world's most populated country. It equals the size of states in the United States east of the Mississippi River, but if America was saddled with India's population density it would have more than 2 billion people. The impact that would have on the U.S. economy, job market, and food supply goes a long way toward explaining India's poverty.

Yet India is self-sufficient in agriculture and ranks ninth in the world in industrial output. It boasts

a well-educated, well-employed middle class equal to the U.S. population, but still has half a billion people living in poverty. That's the paradox of India.

India's diversified religious society — Hindus, Muslims, Buddhists, Sikhs, and Animists — represents an enormous challenge for Christian missions: to reach a nation of 600 different languages and 3,000 distinct ethnic groups. Eighty percent of its people live in 650,000 villages, but India also is a nation of cities, providing a glimpse into the future of an urbanized world.

Twelve of those cities exceed 1 million inhabitants, each representing a mission field larger than many countries.



Religious affiliation in India

Pradesh state alone. Now bands of Telugu Baptists from there carry their faith all over India.

Southern Baptists, although late entering India's missions picture, also have a story to tell. Long-term efforts to enter the country paid off when Foreign Mission Board medical personnel were granted permission in 1973 to open Baptist Hospital in Bangalore. More than 20 career missionaries and scores of volunteers have served through the hospital over the years, offering healing and hope so many could experience Christ's love for the first time. The 123-bed facility treats more than 33,000 patients every year.

But Christian concern doesn't stop at hospital doors. In the hospital's first seven years, 13 churches were planted in the Bangalore area. Since 1980 that has multiplied to almost 500 congregations throughout Karnataka state.

As the government closed India's doors to most foreign missionaries, a new door opened for

Expansion in India

Southern Baptists begin work in India in 1793 by opening Bangalore Baptist Hospital. Hospital leads to 13 churches in area by 1980; 500 throughout surrounding state today.

In 1983, Baptist work expands through Indian leaders in an effort called National Indian Ministries, as government begins rejecting foreign missionaries' requests to live in India.

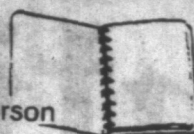
Starting in 1989, itinerant missionaries living outside of India help National Indian Ministries leaders start congregations. Work expands into 14 states.



OUTREACH PASTOR — G. Samuel baptizes a new Indian believer in the outdoor baptismal pool of Hyderabad Baptist Church in India. In 1969 Samuel came to the central Indian city to start a church with 35 people. Today more than 1,500 people worship there. They have started 32 other churches and missions. Samuel is one of several Indian Baptist leaders working to evangelize the nation of 880 million people. (BP photo by Warren Johnson)

EDITOR'S NOTEBOOK

Guy Henderson



Gridlock

"O' consistency, thou art a jewel!" On the other hand, Blake said, "the man who never alters his opinion is like standing water, and breeds reptiles of the mind." We can be consistent and be consistently wrong. Webster defines it as, "marked by harmony, regularity, or steady continuity; free from variation or contradiction."

We fear to be thought of as being inconsistent. Emerson implores us to "speak what you think now in hard words and to speak differently tomorrow if need be, for tomorrow will be a new day with different situations."

Sounds a bit like situation ethics, does it not? Are we to be as a weather vane, dependent upon the prevailing winds? The key in "A foolish consistency is the hobgoblin of little minds," is the word "foolish." If a person discovers himself to be wrong, should he abide by the law of consistency with a stubborn refusal to change his mind?

When did we say, "I've changed my mind" concerning race relations? Repentance is nothing short of "changing your mind." Paul's statement was this: "The things I once loved, I now hate, and the things I once hated, I now love." Is it possible for a "gridlock" of consistency to ever keep us penned

up?

The Oriental may see it as having your face on the line and, right or wrong, you cannot afford to lose face.

Can we get caught up in the SBC "gridlock" and, under the guise of "standing by my conviction," refuse to entertain a new thought? People on either side of a disagreement can be so fearful of peer pressure they fear to affirm the right or correct a wrong. Thus we justify it by pious pronouncements of "biblical convictions, parameters of truth, or keeping the promises."

Can a member of the Cooperative Baptist Fellowship afford to be critical of the Christmas Offering for Global Missions... being conducted at the same time as the Lottie Moon Christmas Offering for missions? Can the fundamental/conservatives all be happy with the "retirement" of Keith Parks from the Foreign Mission Board? Dare we call good, evil or call evil, good?

Morris Chapman, president, SBC Executive Committee, should have been believed when he declared, "Don't let anybody tell you Southern Baptists have lost their long-held vision for world missions." He also said at the Oklahoma Convention that the

Cooperative Baptist Fellowship should separate itself from the SBC.

However, Athens doesn't speak to Jerusalem anymore, so you end up with one SBC group telling another SBC group where to get off the train. It's sad to see a divided house, but no one can afford to lose face, or have a change of opinion.

"Southern Baptists have continually elected in this era conservative Southern Baptists because they wanted to stay latched to the Bible as God's inspired Word," said Chapman.

There were many others who were and will continue to be latched to God's inspired Word, who seldom voted for the fundamental/conservative resurgence as plotted by certain SBC leaders. A 60-40 ratio is hardly a mandate to sever relationships, nor is it an excuse to perpetuate a denomination within a denomination.

Spiritually we are becoming "too poor to paint and too proud to whitewash." It behooves all of us, editors included, to judge an action on the basis of its own merit rather than to filter it through our own political-religious group to know where we stand. Consistency is important but not as important as honesty.

DECLARE
HOPE

Pray for our foreign missionaries in unreached areas of the world where they are declaring hope for the lost.

Week of Prayer for Foreign Missions
Nov. 29-Dec. 6, 1992

Declare Hope

What if you could receive a personal letter from Lottie Moon.... The year is 1887 and she writes from her China mission post. She writes, "I confidently believe that we should have thousands of converts. I know the people can be won by loving sacrifice on the part of missionaries — but we must have missionaries." She encouraged women to organize and support missions. Plan to "pray about it, sacrifice for it, and you will enjoy it more."

Now bypass a hundred years or so. The women of the SBC listened, and in 1992 the dollar goal for her namesake offering is \$84,000,000. Missionaries in more than 120 countries depend on it.

Just today I received a letter from Charles and Elizabeth Ray stating, "Do not think that Chinese Christians are not attending church services; they are by the thousands. But, China has more than a

thousand million people. What is really needed is a daily demonstration of positive Christian living."

Stanley and Glenna Stamps wrote requesting prayer for the 100 churches of the Honduras Baptist Convention. Their son Keith (and wife Penny) serve in neighboring Guatemala. Keith writes of traveling for hours to a mountain village: "The rain started just as we arrived at the home of a couple interested in the gospel. Most of the people in the village were drunk, however, three young men came to talk to me about the gospel."

Our missionaries continue to walk the rice paddies of Southeast Asia, climb the mountains of Central America, or minister in the large cities of the world... just as Lottie Moon did in the last century. Your praying and your giving will help to keep them there.

— GH

Guest opinion...

Clinton winner among religious voters

By Albert Menendez

WASHINGTON (ABP) — When the presidential votes were counted Nov. 3 and analyzed with religious affiliations in mind, they showed that Bill Clinton had trounced President George Bush in almost every area of the religious landscape.

Clinton won among Catholics, Jews, black Protestants, and religious liberals and made sharp inroads among mainline Protestants, usually a GOP stronghold. He also won among voters with no religious affiliation.

The only part of the electorate where Clinton lost was among his co-religionists: white Southern evangelical and fundamentalist Protestants, including Southern Baptists.

The contours of the vote across the country, as reflected in figures compiled by Voter Research and Surveys, a consortium of the four national TV networks, showed a return to the Democratic Party of large numbers of Catholic voters who had become "Reagan Democrats."

Bush won decisively among the 17% of the electorate that called itself "white born-again Christian," taking 61% of those voters to Clinton's 23% and Ross Perot's 15%. Bush's two strongest states were Mississippi and Alabama, which are the two most heavily Baptist states.

In both states, white Baptists and other Protestants, for a variety of racial, cultural and religious reasons, have deserted Democratic presidential candidates over the years. Even a Baptist governor of Arkansas could not bring them back.

Bush's third strongest state was South Carolina, which shares similar characteristics. The more religiously homogeneous regions of the Protestant South — North Carolina and parts of Florida, Georgia, Texas, and Louisiana — also favored the Bush/Quayle ticket.

In 96 heavily Southern Baptist counties in 11 Southern states, Bush won 46% to Clinton's 40% and Perot's 14%. In suburban areas of the South, Bush appears to

have won 55% of Baptists.

Bush also won 45% in heavily Mormon Utah, which was his banner state with 67% in 1988. But Perot cut into the Mormon vote and ran second statewide with 29%.

Anger at the Republican Party's capitulation to the Religion Right fueled Jewish defections to Clinton, who swept 78% of the Jewish vote. Bush won 12% and Perot 10%. Bush won at least 30% of the Jewish vote four years ago.

Among religiously non-affiliated voters, Bush came in last with 15%. Clinton polled 65% to 20% for Perot.

Clinton triumphed in all 12 of the nation's most heavily Catholic states — from New Mexico to Massachusetts — the first Democratic sweep of those states since Lyndon Johnson in 1964.

A majority of Catholics based their vote on issues other than the church's strong opposition to abortion. Four years ago, Catholics were almost evenly divided.

Clinton's emphasis on economic

issues and social justice seemed to play well among Catholic voters, who voted for him over Bush, 44% to 36%. Another 20% of Catholics voted for Perot, who also advocated abortion rights.

Mainline Protestants, a mainstay of the Republican Party since 1856, were far less likely to support Bush than any previous Republican president. Republican presidential candidates traditionally receive 60-70% of mainline Protestant votes, but this year Bush received just 38% nationwide. Clinton won slightly over 38% and Perot won 24%.

These voters — economic moderates but social-issue liberals — may have reacted against the extreme tone of the Republican

convention in August and the party's almost total embrace of conservative Religious Right positions.

Clinton's victories in Vermont, Connecticut, Maine, New Hampshire, Ohio, Michigan, and Iowa — where many of these voters reside — were telltale signs of disapproval of recent trends in Republican politics. Vermont, a state with many mainline and Catholic voters, went Democrat for only the second time in 160 years.

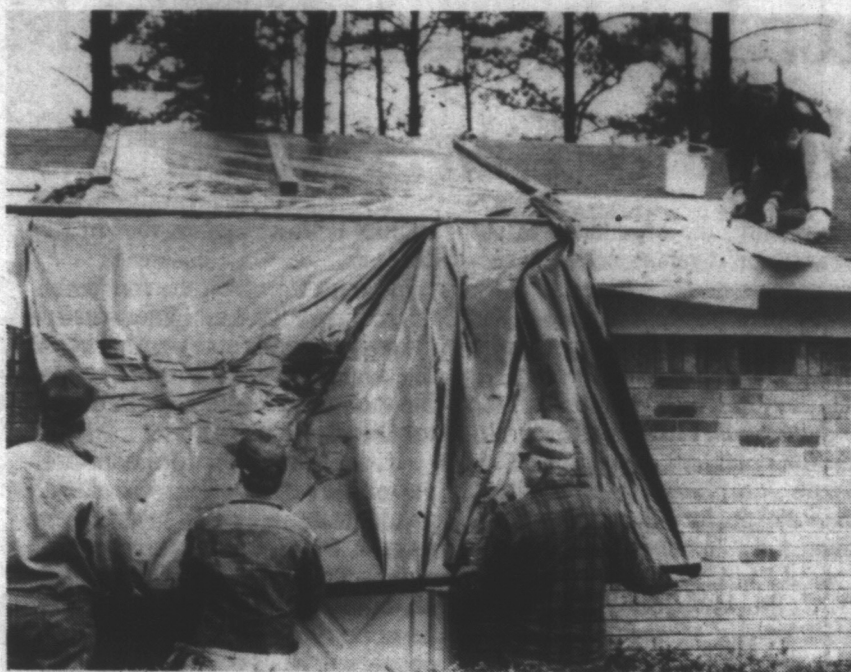
Menendez is a specialist on religious voting patterns and author of RELIGION AT THE POLLS. This article is reprinted with permission from Religious News Service.

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Members of Pocahontas Church were among representatives from dozens of churches which helped cover leaking roofs and clear limbs from yards following the tornado system that struck Mississippi early Nov. 22. (Photo by Tim Nicholas)

Thanksgiving '92 special for victims & volunteers

By Tim Nicholas

On Thanksgiving, Mississippi Baptists offered turkey dinners to a special group of people — the hundreds of victims and clean up personnel following the tornado system that struck 19 counties early Nov. 22.

The Mississippi Baptist Disaster Relief program served about 11,500 hot meals, cut up innumerable fallen trees, and covered dozens of naked roofs in the wake of the deadly weather system.

A total of 15 people lost their lives in the system which destroyed homes, damaged churches, and swept thousands of trees and power lines aside.

After a 2:30 a.m. activation of the Disaster Relief organization by the Brotherhood Department, which operates it, and through Tuesday of this week, press time, four feeding units, two food and clothing distribution centers, and more than 700 Mississippi Baptist volunteers representing dozens of churches had been in service.

The main unit, the 50-foot van that houses the mobile kitchen, set up at First Church, Brandon, served 7,538 hot meals. Those meals were augmented by about

3,500 lbs. of boneless breast of chicken provided and cooked by employees of the distribution center in Richland for B.C. Rogers Poultry, Inc. The Red Cross provided much of the food cooked by the Baptist unit which was in operation Nov. 22-30.

And 600 leg quarters were given by the Rogers company's Morton offices toward the 2,000 meals served out of the volunteer fire department at Sylva, Monday through Saturday.

Another 400 meals were served out of the kitchen of First Church, Mt. Olive, and the Enterprise unit served 1,500 meals at Weir Church, Monday through Thursday, including 15 turkeys on Thanksgiving day.

The two distribution centers were at First Church, Brandon, and at Weir Church. Like the feeding unit, the groceries and clothing are provided at no cost to victims who are only asked to register at the centers. All Baptist disaster services are provided through volunteer gifts and through the State Mission Offering.

One mother showed up at the (See **T'GIVING** on page 8)

Leaders say SBC might replace WMU if it supports Fellowship

By Mark Wingfield and Greg Warner

BIRMINGHAM, Ala. (ABP) — If Woman's Missionary Union offers any support to the Cooperative Baptist Fellowship, the Southern Baptist Convention might create its own women's organization to compete with WMU, SBC leaders said Nov. 20.

WMU and SBC leaders met in Birmingham to discuss WMU's role within the convention. The meeting was held at the invitation of a 17-member committee of national and state WMU leaders studying WMU's future.

The study committee is debating whether or not WMU should establish ties with the Fellowship, a national organization of South-

ern Baptists who say they have been excluded from meaningful involvement in the SBC by the denomination's new more conservative leaders.

The Fellowship reportedly has asked WMU to promote the organization's new global missions program and its annual missions offering. But that would contradict the purpose for which WMU was formed, SBC leaders say, namely to support the denomination's official mission program.

WMU's promotion of the SBC's two annual mission offerings is largely responsible for raising roughly half the budget of the Foreign Mission Board and Home

Mission Board.

SBC leaders at the Nov. 20 meeting said the SBC Executive Committee might create its own women's organization as an agency of the SBC if WMU offers support to the Fellowship.

Morris Chapman, who represented the Executive Committee in the meeting, later told Associated Baptist Press the suggestion of a new agency should not be taken as a threat against WMU.

"Anything that was said about the meeting could be misconstrued," said Chapman, president of the Executive Committee. "I didn't understand that to be a threat. The entire atmosphere of the dis-

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Parks to accept CBF post as missions coordinator

By Art Toalston

ATLANTA (BP) — R. Keith Parks, retired president of the Foreign Mission Board, has accepted the Cooperative Baptist Fellowship's offer to lead its fledgling missions program, Baptist Press has confirmed.

Parks was scheduled to announce his acceptance of CBF's missions coordinator position in a 4 p.m. news conference Nov. 30 at CBF's headquarters in Atlanta.

The CBF is an organization of Baptist moderates formed in 1991 in protest of the current conservative direction of the Southern Baptist Convention. Parks retired Oct. 31 after 13 years as FMB president, saying he felt it to be God's will in light of differences with FMB trustees over missions philosophy.

He will assume the missions coordinator position Feb. 1, Parks told Baptist Press before leaving his home in Richmond, Va., to appear at the news conference in Atlanta. He will be responsible to the Global Missions Ministry Group of CBF's coordinating council.

Parks was offered a financial package of \$100,000 including salary, benefits, and annuity, the same provided CBF coordinator Cecil Sherman, but a CBF spokesperson did not know whether Parks had accepted the specifics.

"Despite all the denominational controversy that has gone on," Parks told Baptist Press, "there's no need for us (the SBC and CBF) to compete with each other. There's so much need in the world that there's room for everyone who wants to reach people for

Jesus Christ. It's not my intention to stumble over others but to focus on needy areas."

Parks, addressing a Nov. 19-20 meeting with CBF's Global Missions Ministry Group in Nashville, said he would consider the offer to lead its missions efforts if it remains Southern Baptist, recruits new missionaries instead of just ones now related to the FMB and focuses on such missions needs as unreached peoples in the "World A" population belt from North Africa and the Middle East through China.

"CBF's missions committee has strongly affirmed all of those points, plus others I was interested in," Parks told Baptist Press. "Some may have a different opinion, but that's the kind of Baptist I am. CBF's purpose and strategy statement are very compatible with how I feel about missions... to lead people to a saving knowledge of Jesus Christ and to carry out the Great Commission through inclusive global missions in which all Baptists can participate." That rings true to me and is why, after much spiritual struggle, I have felt led by God to do this."

Parks' decision, however, stirred a negative reaction from John Jackson, a California pastor who is chairman of FMB trustees. Jackson also issued a negative reaction to Parks' earlier meeting with the CBF, saying, "A gauntlet has been thrown in the face of the FMB and Southern Baptists."

"In addition to my former statements," Jackson told Baptist Press Nov. 30, "(Parks') decision comes at the heart of our time for commitment to the Lottie Moon

Christmas Offering for Foreign Missions. It appears it has been deliberately planned and orchestrated."

"I personally feel it attacks foreign missions as it is now in operation across the world," Jackson continued. "I believe this will devastate missionaries, pastors, (Southern Baptist) Convention leadership and Southern Baptists as a whole."

"I wish I could say something positive about it, but I cannot see this being a help to missions, but rather extremely harmful," Jackson said.

Parks, in the interview with Baptist Press Nov. 30, said many Southern Baptists will continue to give through the SBC's Lottie Moon Christmas Offering for Foreign Missions and "I would pray blessings on them and never try to discourage them from doing that."

(See **PARKS** on page 8)



R. Keith Parks

their husbands were Jodi Chapman, Carol Ann Draper, Betty Jo Lewis, and Meredith Kammerdiener.

Representing WMU were members of the study committee, which includes WMU Executive Director Dellanna O'Brien and WMU President Carolyn Miller. Other committee members include state WMU directors and presidents and WMU staff.

As an auxiliary to the SBC, WMU elects its own board of directors and raises its own financial support. Agencies of the SBC, on the other hand, are controlled by trustees appointed by the SBC (See **WMU** on page 8)

Fundamentals, moderates win a few, lose a few races

Statewide goal : \$660,000

Current receipts: \$619,938

Margaret Lackey State Mission Offering

Highlights of convention to be shown around state

Highlights of 157th Session of the Mississippi Baptist Convention will be shown on a number of ACTS and other church cable television systems around the state in early December.

The highlights will include an introduction by Bill Causey, inspirational music, testimonies of "How I Met Jesus," and portions of major messages.

"Ponder Anew What the Almighty Can Do" was the theme of the convention and the title of the 58-minute "Highlights" video. The Department of Broadcast Services, Mississippi Baptist Convention Board, produced the video in cooperation with First Church, Jackson, and Anderson Productions of Jackson. Sound & Communications of Jackson provided sound engineers for the convention.

Videotapes of the Bible treasures and some convention sermons will be available from the Department of Broadcast Services on 1/2-inch VHS for loan by the mid-December in addition to the convention "Highlights" videotape.

Broadcast Services Department will be glad to loan a 3/4-inch videotape (or 1/2-inch) for broadcast to state churches which have access to cable channels.

Those churches and cable stations scheduled to run the "Highlights" tape are:

City	Date	Time	Cable Channel
Wheeler Grove BC Corinth	Dec. 9	12:30 p.m.	North Miss. Cable Channel 32
ACTS of Rankin Brandon	Dec. 9	7 p.m.	Rankin Co. Cable Channel 35
First BC Bruce	Dec. 6 Dec. 9	5 p.m. 8 p.m.	Walco/Bruce-Ch. 2 WO7BN LPTV-Ch. 7
First BC Calhoun City	Dec. 9 Dec. 13	7 p.m. 3 p.m.	Vista Communication Channel 27
ACTS Channel 10 Cleveland	Dec. 8	7 p.m.	Warner Cable Co. Channel 10
Washington Co. ACTS Bld., Greenville	**Date/Time Pending		McCraw Cable Channel 26
ACTS of Jackson Jackson	**Date/Time Pending		Capitol Cablevision Channel 23
ACTS of Laurel Laurel	Dec. 7 Dec. 8 Dec. 8	7 p.m. 1 p.m. 5:30 p.m.	Comcast Cable Channel 18
Lebanon ACTS Bld., Hattiesburg	Dec. 6 Dec. 7 Dec. 9 Dec. 10 Dec. 11 Dec. 13	12 p.m. 2 & 7 p.m. 2 p.m. 7 & 9 p.m. 9 p.m. 12 p.m.	Pine Belt Cable Channel 6
First BC Yazoo City	Dec. 7 Dec. 10	8 p.m. 8 p.m.	Warner Amex Channel 10

(ABP) — The effort to extend fundamental-conservative control to Baptist life on the state level made few inroads during the recent round of state convention meetings.

In states that elected a new president from clearly identified choices, fundamental-conservatives could claim victory in only three conventions — Kentucky, Georgia, and South Carolina.

Moderate-conservatives won in at least five — Virginia, Tennessee, Missouri, Alabama, and the two-state convention of Maryland-Delaware — and in Texas, where the incumbent president faced a rare challenge.

In two other states — the conservative strongholds of Florida and Oklahoma — candidates endorsed by fundamental-conservatives were defeated by nominees claiming no political allegiance. In both cases, the elections were interpreted as a rejection of organized politicking.

Fundamental-conservatives made their most surprising gains in Kentucky, a state usually dominated by moderate-conservatives. Charles Stewart, a pastor from Ashland, was elected president with the endorsement of fundamental-conservatives, who also succeeded in blocking a constitutional change.

That change would have given churches representation in the state convention without making financial contributions to the national Southern Baptist Convention, which has been controlled by fundamental-conservatives since 1979.

The Kentucky effort was directed by Terry Sammons and Mike Routt, two pastors who participated in a strategy session for fundamental-conservative state leaders last August in Memphis, Tenn.

The Memphis meeting brought together about 50 leaders from 15 states to share strategies for extending fundamental-conservative control to state conventions.



Ken Alford, pastor of Morrison Heights Church in Clinton and president of the Mississippi Pastors' Conference, presides over the Nov. 9 opening session of the 1992 conference from the pulpit of First Church, Jackson. The conference is held each year prior to the start of the Mississippi Baptist Convention session. (Photo by William H. Perkins Jr.)

Ironically, the organizers of the meeting could report no such success in their states.

Memphis pastor and three-time SBC president Adrian Rogers, who was host speaker for the Aug. 20 Memphis meeting, nominated the fundamental-conservative candidate for president during the Tennessee convention and lost. Nashville pastor Jerry Sutton was defeated by Hendersonville pastor Leonard Markham.

T. C. Pinckney, one of two organizers of the Memphis meeting, was easily defeated in his bid for the presidency in Virginia. Pinckney, a retired Air Force general from Alexandria, lost to Deltaville layman Walter Harrow, 877-2,888.

Perry Ellis of Dallas, co-organizer of the Memphis meeting and leader of Texas fundamental-conservatives, promoted a slate of officers at the Texas convention and lost. Rudy Hernandez lost to incumbent president Dick Maples of Bryan (1,572-4,326).

Hernandez, a San Antonio evangelist, was endorsed by two fundamental-conservative groups in Texas, including the Texas Baptist Conservative Fellowship, which Ellis serves as executive director. The group's two vice presidential nominees also lost.

In Florida, fundamental-conservatives who participated in the Memphis meeting promoted a slate of officers but lost to candidates not aligned in the political controversy. Stuart pastor Darrell Orman lost the presidential race to Delta pilot Tim Locher of Hollywood (485-595).

Orman's candidacy was endorsed in a pre-convention card-writing campaign by Jacksonville pastors Jerry Vines and Homer Lindsay and two members of the SBC Executive Committee, Robert Parker and Guy Sanders. Parker represented Florida at the Memphis meeting.

In Georgia, however, fundamental-conservatives won the presidency and three of the four vice presidential slots. Dacula pastor Larry Wynn was elected president over Newnan pastor Eugene Tyre (3,305-2,772). The slate of candidates backed by the moderate-conservative Georgia Cooperative

Baptist Fellowship lost four of five contests.

In South Carolina, the fundamental-conservative candidate won in a close presidential race with 51% of the vote; West Columbia pastor Stephen Cloud defeated Greer pastor Lonnie Shull 845-799.

In Alabama, Birmingham-area pastor Dewey Corder was elected president by 58 votes over Athens pastor Fred Lackey, who was endorsed by a group of fundamental-conservative pastors. Corder described himself as "theologically conservative and politically non-aligned."

Likewise in Missouri, Jackson pastor Rodney Travis was elected president over Marvin Nobles of St. Louis, despite Nobles' endorsement by a group of fundamental-conservative pastors. Travis, who served as first vice president this year, described himself as a theological conservative who is not identified with any faction but "likes to cooperate and work together."

In Oklahoma, a traditionally conservative state, Elk City pastor Keith Russell defeated fundamental-conservative candidate Bill Merrell of Lawton for president (314-245). Messengers also elected their first Native American to office; Seminole pastor Bill Barnett was elected first vice president over fundamental-conservative candidate Bobby Boyles, pastor of First Church of Moore, the church where the convention was held.

In two states where the incumbent president was elected to a traditional second term, politics nonetheless surfaced during the state convention.

In North Carolina, fundamental-conservatives failed to amend the convention's budget to send more money to the SBC (743-993).

And in Mississippi, messengers narrowly defeated an attempt to cut off funding for their state newspaper, the Baptist Record (342-449). Most of the \$540,320 allocation, which provides a third of the newspaper's budget, would have been sent to the SBC. Fundamental-conservatives, however, did succeed in electing the president of the state pastors' conference and in forming a statewide organization.

Theological study committee named, seeks SBC input

BIRMINGHAM, Ala. (BP) — Nine additional people have been appointed to the theological study committee as part of a task force created in September by SBC President H. Edwin Young, according to the committee's co-chairmen.

Timothy George, dean of the Beeson Divinity School at Samford University in Birmingham, and Roy L. Honeycutt, president of Southern Seminary in Louisville, Ky., were named co-chairmen.

The committee met Nov. 13-14 at Beeson and announced the remaining members: William Bell,

Dallas; J. Walter Carpenter Jr., Houston; Mark Coppenger, Nashville; Stephen Corts, Charleston, S.C.; Carl F.H. Henry, Arlington, Va.; Herschel H. Hobbs, Oklahoma City; Richard Land, Nashville; R. Albert Mohler Jr., Atlanta; and William Tolar, Fort Worth, Texas.

The committee was instructed by Young to use as foundational documents the 1963 Baptist Faith and Message statement, the 1987 report and recommendations of the SBC Peace Committee, and the 1978 and 1982 Chicago Statements on Biblical Inerrancy.

Medical-dental missions poised for major impact on lost world

By William H. Perkins Jr.

Second in a series

Southern Baptists must prepare to meet the challenges of a world open as never before to Christian medical and dental missions, according to missionaries who spoke at the Baptist Medical-Dental Fellowship annual meeting Nov. 12-15 at the Peabody Hotel in Memphis.

"Medical missions has never had as many opportunities as it has now. Doctors and nurses can get in where others can't; medical missionaries are getting into places too politically sensitive to mention," said Bill Swan, a missionary-physician who has worked in Macao for 15 years.

"Those of us who are doctors have the best of both worlds—healing physical problems and sharing the gospel of Jesus Christ. Everything we do is ultimately related to leading people to Jesus Christ," he said.

Swan told of a Chinese man he treated in Macao for terminal cancer. The man was won to Christ by the witness of the Christian professionals who helped him cope with his illness. He returned to his ancestral home in northern China to die, but before he passed away he started a church that is now thriving under the leadership of his widow.

"We can't lead the world to the Lord with just preachers; we need volunteers like medical professionals. It's a new day in missions. If we don't go, it's our fault and not the preachers' fault any more," he said.

Swan encouraged American doctors and dentists to become more involved by scheduling volunteer mission trips to areas of the world where their specialties are sorely needed, and he stressed the importance of coordinating

the trips with the Foreign Mission Board to maximize time spent overseas.

"Don't get frustrated with the paperwork and go out on your own," he said.

One of the best ways to build up medical-dental missions is to support programs that send medical students on mission trips, according to Swan.

"Many students who come under grants come back as medical missionaries," he said.

Sam Cannata, a physician stationed in Ethiopia, described the medical and dental work that sometimes can't be undertaken because of a lack of proper instruments with which to perform the procedures.

"Please answer the requests for [donations of] medical and dental instruments," he urged.

Cannata also counseled volunteers against bringing quantities of material items to give away during mission trips, citing the unreasonably high expectations that are generated among the residents.

"It is impossible to have a spiritual relationship with anyone who has a material relationship with you. They come to expect it," he said.

Harold Mitchell, a dentist in Rwanda, suggested that because of the great needs around the world, Southern Baptists should reach out to Christian medical and dental practitioners from other denominations and encourage them to become involved in medical-dental missions.

Rebekah Naylor stressed the importance of prayers for her work as a missionary-physician in India, and she asked the members of the fellowship to continue to pray for the work of missionaries around the world as they meet the

challenges of a new era in missions.

The missionaries also described their impressions of the changes underway at the Foreign Mission Board. They expressed sadness and concern for the controversy that has been brought on by the changes, but they also described their personal reassurances that they are still about "the Lord's business."

"People can't be praying all that much if they are fighting and arguing. God works around professionals sometimes," Cannata said.

"I have at times felt like a child in divorce, but I am reassured that this is the Lord's business," Mitchell said.

Controversy is beginning to filter down to the missionaries and is affecting morale and the trust they place in the Foreign Mission Board, according to Swan.

"The controversy is hurting us in the Third World. They ask, 'How can you preach love when you're fighting among yourselves?'" Swan said.

Naylor described her personal concern for the controversy, but said that it has had no effect on her professional work.

Medical and dental personnel interested in more information on the Baptist Medical-Dental Fellowship can contact the Brotherhood Department of the Mississippi Baptist Convention Board at P.O. Box 530, Jackson, MS 39205-0530. Telephone (601) 968-3800.

Next week: A profile of John McGraw, who helped start the Baptist Medical-Dental Fellowship 16 years ago while in medical school. Today, the Laurel orthopedic surgeon is serving as the first Mississippi president of the national organization.

Thursday, December 3, 1992

BAPTIST RECORD PAGE 5



Fred Lowery (photo at right), pastor of First Church, Bossier City, La., addressed members of the Mississippi Baptist Religious Educators Association Nov. 9 at their luncheon at Morrison Heights Church in Clinton. Lowery is president of the Pastors' Conference of the Southern Baptist Convention. The luncheon is an annual event held just before the start of the Mississippi Baptist Convention session. Gerald and Cindy Simmons (above) provided special music for the attendees. The educators also announced plans for their annual meeting Feb. 18-20, 1993, at New Orleans Seminary. (Photos by William H. Perkins Jr.)



OTHER STATE CONVENTIONS...

HAWAII BAPTISTS BEGIN 50TH YEAR

PEARL HARBOR, Hawaii (BP) — Hawaii Baptists launched their 50th anniversary year and received thanks from the mayor of Hurricane Iniki-ravaged Kauai during their annual meeting Nov. 5-7. The convention was organized July 16, 1943, with 24 messengers representing five churches on two islands. Now the convention encompasses 100 congregations. JoAnn Yukimura, mayor of Kauai, addressed the convention to express appreciation for the work of 250-plus Hawaii Baptist volunteers and others from Southern Baptist state disaster relief units in mass feeding operations on Kauai following Hurricane Iniki.

LOUISIANA EXCLUDES PRO-HOMOSEXUAL CHURCHES

NEW ORLEANS (BP) — In historic fashion, Louisiana Baptist Convention messengers voted to exclude churches sympathetic to homosexuality from participation in key areas of denominational life. Messengers approved a record state convention budget goal, re-elected the convention president, and approved several resolutions of concern. In other matters, convention messengers also approved a 1993 state budget goal of \$17.25 million, an increase of 4.15% over the current year. On another front, messengers continued the practice of granting presidents a second, one-year term without opposition, re-electing Roger Freeman by acclamation. Freeman is pastor of First Church of New Orleans.

HARD TIMES CITED AS OKLAHOMA ADOPTS BUDGET

MOORE, Okla. (BP) — Oklahoma Baptists elected apparently the first Native American to a statewide office during the annual meeting of the Baptist General Convention of Oklahoma's annual meeting Nov. 9-11. While approving a resolution endorsing the Cooperative Program, messengers reduced the percentage of their \$17.6 million 1993 budget for CP-funded Southern Baptist home and foreign missions and ministries from 44.25% to 42%. The 1992 budget totaled \$17 million. In introducing the recommendation to reduce the CP division, Bill Merrell, member of a committee to study the matter, noted the decision was "not political. It was purely an economic decision" based on a decade of recession in Oklahoma. In the election for BGCO president, messengers picked Keith Russell, pastor of First Church in Elk City, by a 314-245 vote over Merrell, director of missions for the Comanche-Cotton Association. Native American Bill Barnett, pastor of Indian Nations Church near Seminole, in the South Canadian Association, was elected first vice president by a 303-274 margin over Bobby Boyles, pastor of the host church, First Church of Moore.

Director of Baptist Nursing Fellowship advises members to prepare for future

By William H. Perkins Jr.

Last in a series

The head of the Baptist Nursing Fellowship (BNF) told the organization's members at their annual meeting Nov. 12-15 at the Peabody Hotel in Memphis that nurses hold a special place in missions work, and urged them to prepare now for the types of missions they will find in the next century.

June Whitlow, a 25-year veteran of Woman's Missionary Union (WMU) work and the 10-year executive director-treasurer of BNF, encouraged the nurses to search for ways to serve the missions cause.

Ashley McCaleb, BNF liaison in the WMU of the Mississippi Baptist Convention Board, reported that approximately 35

Mississippians attended the meeting, making the state's Baptist nurses tops-in attendance.

Whitlow, in calling BNF members to missions work in the 21st century, listed nurses' qualities as teaching, encouraging, contributing to the needs of others, and leadership.

"What will missions look like in the 21st century? What will we have to do to be prepared?" she asked.

"We must be careful about our missions lifestyle; what are we going to do in our everyday lives to prepare for winning people to Jesus?" she asked.

Whitlow issued three challenges to each of the nurses:

— Introduce a person in their home church to missions, prefer-

ably someone who is currently not involved in missions.

— Start a new ministry of some kind in their home church.

— Enroll one new member in BNF and encourage them to attend the annual meeting.

She also reminded BNF members of the most important aspect of missions work: prayer.

"We must be in prayer about missions. Where we can't get in physically, we can get in by prayer," Whitlow said.

The next BNF annual meeting is scheduled for Nov. 11-14, 1993, in Birmingham, Ala.

Persons interested in more information on BNF can contact the WMU, Mississippi Baptist Convention Board, at P.O. Box 530, Jackson, MS 39205-0530. Telephone: (601) 968-3800.

Beulah Church lost in fire

Beulah Church near Magee (Simpson Association) burned to the ground Friday night, Nov. 27. No further information was available at press time. Gary Killen is pastor.



Pictured are the 1993 officers of the Pastors' Conference. From left, they are Randy Turner, pastor of First Church, Laurel, vice president; Chuck Hampton, pastor of First Church, Flora, secretary-treasurer; and Bobby Williamson, pastor of Park Place Church, Brandon, president.

capsules

FAITH ABOUNDING ON REDSKINS TEAM: WASHINGTON (BP)

The Washington Redskins are "the most religious" players in the National Football League, according to a Washingtonian magazine cover story, which said more than half the Redskins consider themselves born-again Christians, including coach Joe Gibbs, a member of Columbia Baptist Church in Falls Church, Va. But few of them have claimed publicly that the team's evangelical zeal was a factor in their Super Bowl win last January. Many of the team's leaders, including Art Monk, Darrell Green, Charles Mann, Ernest Byner and Monte Coleman, attend weekly Bible studies in each others' homes, the article reported. "We're not here to shove (religion) down people's throats," defensive back Brad Edwards qualified. "It helps us rise above our problems."

STARVATION IN AFRICA MOVED CHURCH MEMBERS TO DONATE \$100,000: Jonesboro, Ark. (EP) — News of starvation in Africa, where millions suffer from famine and war, moved members of Central Baptist Church in Jonesboro, Ark., to postpone plans to buy a new organ and instead donate \$100,000 to the Foreign Mission Board's world hunger and relief fund. "We're not a rich church, but we felt we needed to do more in this crisis," said Rex Holt, pastor. At a special Wednesday night meeting, the congregation met to pray for rain in Africa and discuss what they could do to help. They unanimously agreed to give the money towards relief. One church member put it well, Holt recalled, "Doing this is what it's all about to be a church."

ARSON DESTROYS BOSTON'S, AND CHURCH'S FIRST BUILDING: HANOVER, Mass. (BP) — The first Southern Baptist church building built in the 10-year history of the Greater Boston Baptist Association and completed in 1990 was destroyed in a fire Nov. 6. The arson-suspected blaze destroyed the building of Fellowship Baptist Church in Hanover, which was built by volunteers from New England and across the Southern Baptist Convention, according to pastor Neal Davidson, who was attending the annual meeting of the Baptist Convention of New England in Warwick, R.I., when informed of the fire. The fire was discovered at 4:15 a.m. and fire department officials confirmed a forced entry. Church members held services in a local hotel Nov. 8 with extensive media coverage of their services. The congregation is seeking a temporary meeting site. No estimate of damages was given but church officials said the building was insured.

VOUCHER AMENDMENT FAILS IN COLORADO: SILVER SPRING, Md. — The overwhelming defeat of a voucher initiative in Colorado Nov. 3 demonstrates yet again that Americans do not favor tax aid to parochial and other private schools. Amendment 7 would have set up a voucher program that included private religious schools as well as home schoolers in its benefits. Returns from Colorado reveal that voters rejected the proposed "education choice" scheme by a two to one margin (66-34%). Although the voucher proposal had the public endorsement of the Bush Administration and strong backing from a host of conservative and Religious Right groups, the proposition lost in 62 of 64 counties. Analysts at Americans United for Separation of Church and State say the figures indicate that voters generally support strong public schools and do not want to pay taxes to support parochial and other private schools.

MANUEL NORIEGA BAPTIZED, SAY SOUTHERN BAPTISTS: MIAMI (BP) — Former Panamanian leader Gen. Manuel A. Noriega was baptized in Miami's federal courthouse Oct. 24, say Southern Baptists who performed the ordinance and then administered the Lord's Supper. "It's one of those sacred moments," said Clifton Brannon, who mailed the deposed leader a soul-winner's New Testament in January 1990, leading to Noriega's profession of faith four months later. "I could feel God speaking that he was well-pleased." After his immersion, Noriega told the six Baptists attending that he felt the Lord's presence, said Tony Ponceti, a Baptist layman who has lead the former dictator in weekly discipleship studies for more than two years.

Letters to the editor



Affirms editor

Editor:

I want to express my personal appreciation and affirm you in the excellent leadership you are giving to our Baptist Record. The attacks made at the state convention on you and the Baptist Record are not the general feelings of mainline Mississippi Baptists, and were certainly not warranted.

Our state paper does an excellent job in reporting the news in a very balanced manner.

Your strong support of the Cooperative Program and all of our mission work are an indication of where your heart is in reference to all the work of Southern Baptists, both within and without our state.

I am very much concerned at what I see happening in our state and pray that those who are leading in the efforts that will destroy our denomination will see the light before it is too late, or too much damage is done, and unite in the efforts to bring our nation and the world to Jesus Christ.

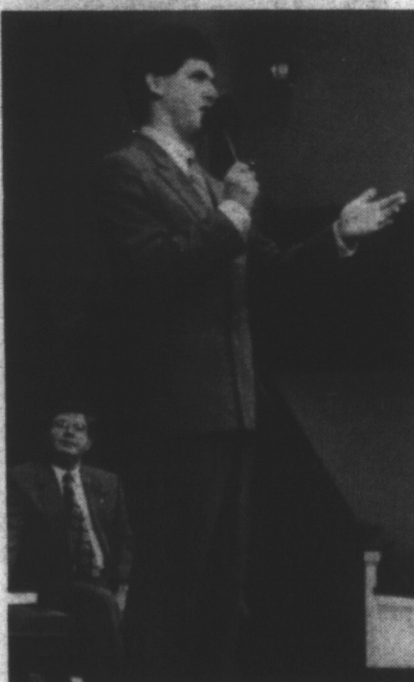
Glen T. Williams, DOM
Pike Association

Made the motion

Editor:

My motive in amending the resolution on prayer support for Bill Clinton and Al Gore by deleting "fellow Southern Baptists" was a simple one. I feared that those who would read the words would interpret Mississippi Baptists as embracing the same doctrines and beliefs as these two men.

The problem with Southern Baptists today is that having reaffirmed who we are we have discomforted some who have come in among us that never were of us. All are entitled to believe as they wish, but none should be called "fellow Southern Baptists" who do not hold to the doctrines and principles espoused by Southern Baptists. Our beliefs cannot be homogenized with those which are in direct conflict.



S.A. "Sonny" Adkins, pastor of Forest Church, Forest, watches while his son, Scott, sings during the convention. Scott Adkins is minister of music at Tylertown Church, Tylertown. His father delivered the convention sermon.

Some who wear the name "Southern Baptists" simply are not! They hold a pseudo-intellectual view of Scripture explaining away the miracles, i.e., the opening of the Red Sea, the axe-head floating, and Jesus walking on the water. They teach that homosexuality and lesbianism are acceptable lifestyles; that taking the life of the unborn is not sin, and on and on the list goes. Again, it's the right of each person to believe as he wishes, but only the hypocrite says that he is something that he is not!

The Cooperative Baptist Fellowship has taken something from Southern Baptists that was used wonderfully well for many years — the word "cooperative." Cooperation with this group however means a homogenization of belief. They have shrewdly taken "cooperative," and turned it into a tool to disrupt missions efforts, advocate their cause, and divide Southern Baptists to attain their own ends. Perhaps this is the group to which all who want a blended system of belief should go — then all will know who is "fellow" and who is not.

Bobby Hood, pastor
First Church, Myrick
Laurel

Also apologizes

Editor:

As a lifelong Southern Baptist, I must also, like John Voss ("Apology for motion," Baptist Record, Nov. 19), apologize to President-elect Clinton and Vice President-elect Gore for the lamentable action of the Mississippi Baptist Convention in removing the words "fellow Southern Baptists" from a resolution passed at the annual convention calling for prayer for these two leaders.

My heart aches that the time has come when we refuse to recognize as "fellow Southern Baptists" those elected to the highest offices in the land when they are believers who are active members of Southern Baptist churches — all of which has been fully reported in our Convention's own Baptist Press.

George S. Luter
Jackson

God needs no help

Editor:

It is fascinating to notice the old laws that are still active in many Mississippi communities that are commonly ignored. Many old communities have laws restricting parking of automobiles to accommodate horse-drawn wagons. Many of rural and not-so-rural churches have similar restrictions against automobiles favoring horses and horse-drawn wagons in their constitutions and by-laws.

If the automobile can overcome legal restrictions without a legal battle just by proving its superiority, why can't Christianity do the same thing? Why is everyone so upset that the Religious Right is out of political power and the Liberal Left is in control? I find nothing in Scripture to show that God needs the help of human presidents and congressional leaders to

accomplish his will. However, I find that Scripture has a lot to say about how God can overcome presidents, kings, and "rulers of this world" to perform his word. What would happen if all of our churches focused the efforts currently being spent on changing a handful of men whose values are highly questionable, to changing the lives of our neighbors by introducing them to Jesus Christ? History shows us that when real revival sweeps across the land, bars closed, and the devil went out of business due to lack of participation. Is this not the way we should close abortion clinics, win the war on drugs, combat pornography, rescue the endangered family, etc.? Shouldn't we be leading to Christ instead of lobbying Congress? Or is all that just "church talk" not taken seriously by "mature" Christians? "Not by might, nor by power, but by my Spirit saith the Lord of hosts" (Zech. 4:6).

Bill Ferrand, pastor
Springdale Church
West

Replies to Horne

Editor:

After reading the article concerning Rex Horne Jr. of Immanuel Church in Little Rock, I have great news for him. There is a manual as to how he should conduct himself as the pastor of the president-elect. He probably will not like the options that are open to him under this guidebook. Of course I'm talking about God's inspired Word. The Bible even gives many examples of how God's men conducted themselves in the presence of kings and governors. Horne could read of Samuel, Daniel, Nathan, Paul, and countless others who served in the presence of national rulers. But I believe he could find much pertinent information by reading of John the Baptist who rebuked King Herod for the sin in his life.

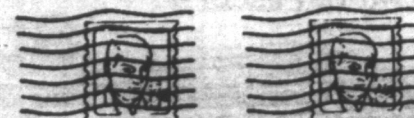
It makes my blood boil when I read of people gloating that we have a president-elect and a vice president-elect that are members of Southern Baptist churches. It makes me ashamed to be a Southern Baptist, and I do not know how long I will continue to be associated in name with actions such as this. Please rest assured that I am not alone in my feelings on this matter.

A last point would be that I know the Bible teaches that Horne would need to provide a reasonable period of time for Clinton to repent after he was faced with these charges. It would thrill my soul to see Clinton adopt a view in line with the Word of God. I pray for him and our other leaders on a regular basis. But, if he chooses to continue as he has in the past, then Horne and the Immanuel Church has no scriptural recourse but to put him out of the church. I believe this would be God-honoring just as John the Baptist rebuking Herod was also God-honoring.

Rick Booze
Petal



Letters to the editor



China needs witness

Editor:
If there are those in your reading public who want to go where there are great crowds who have no knowledge of the gospel, tell them about China. Oh, do not think that there are no churches here; there are many. Do not think that Chinese Christians are not attending church services; they are by the thousands. But China has more than 1,000 million people rubbing elbows in this land which has only a little more territory than the USA. What is really needed is a daily demonstration of positive Christian living.

Actually, the pastoral brethren are not really needed for this; just any garden variety mature Christian will do. Clerks, school teachers, professionals in any category, or anyone who is willing to live for a while in China. The Chinese government is promoting joint venture businesses: foreign money to start just about any kind of profitable business. The average profit is running about 12%; 40% in the South. The Chinese economy has not heard about the recession. I am

hoping they will catch on to the idea of joint venture churches for that is a big need. I have visited church services in numerous cities to find that the buildings are running over with people regularly, and they do not even have heating and cooling facilities.

Modern China has awakened to the fact that the world has moved off and left them in many areas and they are running hard to catch up. World conscious Christians have a marvelous opportunity to make a lasting impression right now. Christian congregations are growing so fast in this country that leadership cannot be trained quickly enough to meet the challenge. World conscious Christians would do well to develop opportunities to get in on this action.

We enjoy reading your paper very much, especially the editorials. All we know about the latest SBC flap is what you print so I hope that you are unbiased as you have always been. Maybe today's mail will bring another blessing from your office; sometimes we get five or six at one time. If you want to quote me, express to the good peo-

ple of Mississippi our appreciation for their prayers and their support of the Cooperative Program.

Charles A. Ray
Xuzhou Jiangsu Province
China

The worst hypocrisy

Editor:
I have been proud of being a Southern Baptist because of our denominational stand on moral issues and support of traditional Christian values. However, I learned this week that we are a part of an evil that has both horrified me and cast shame on our denomination.

For several years the Christian community has been a part of the battle against pornography by boycotting companies involved in distributing this filth. K-Mart and its subsidiary, WaldenBooks, is currently the subject of this type of national Christian boycott. They have been targeted for distributing a particularly vile line of homosexual pornography.

This week I learned that our SBC Annuity Board is heavily invested in K-Mart, owning over 200,000

shares in the company. This is hypocrisy of the worst kind. While our Southern Baptist pastors in pulpits all across this nation are preaching with all their hearts against the evils of pornography, a portion of our tithes and offerings is being invested in the distribution of homosexual pornography of the vilest sort. It is unconscionable that any portion of Southern Baptist tithes are invested in this type of activity.

I am sickened by what I have learned and encourage all Southern Baptists to call or write the Annuity Board concerning this matter. And no matter what excuse or reason you are given, insist that nothing sort of divesting all Southern Baptist shares in K-Mart (or any other stock involved in questionable activities) is acceptable.

Wade McGlothlin
French Camp

Editor's Note: The trustees of the Annuity Board have joined with other religious bodies in requesting that K-Mart divest itself of pornography. If that is unsuccessful, the Annuity Board will divest itself of K-Mart stock.

Questions Ward

Editor:

I am writing about something I heard at the Mississippi Baptist Convention last week. One of the speakers was Wayne Ward, a professor at Southern Seminary. Ward delivered a fine sermon Tuesday afternoon about our fundamental beliefs, but he made one statement which I felt could not go unchallenged.

He referred to Abraham's offering of his beloved son, Isaac, in response to a request to do so by God (Gen. 22). Ward quoted someone who said he couldn't worship a god who would command a man to kill his son, and he said he agreed with the man. He then said that God never commanded Abraham to kill Isaac, but that God only told him to offer Isaac.

My Bible does indeed show that God asked Abraham to offer Isaac to him, but as a burnt offering! My question to Ward is this: How could Abraham offer Isaac to God as a burnt offering without killing him? Abraham obviously thought God had commanded him to actually kill his son because verse 10 tells us that Abraham "took the knife to slay his son." The angel of the Lord stopped Abraham from killing Isaac, but He never rebuked him for misunderstanding the command! Further, Hebrews 11:17-19 shows that Abraham

"accounted that God was able to raise him up, even from the dead," showing that Abraham expected to kill Isaac at the request of God.

This is precisely the way in which questionable teaching has entered our Baptist colleges and seminaries, sandwiched into otherwise orthodox sermons and lessons. To say that our God isn't the kind of god who would command Abraham to kill his son is to ignore the clear teaching of Scripture and to depend upon human wisdom rather than the Bible for insights into the character of God. I felt my fellow Mississippi Baptists should be aware of this subtle error.

Paul H. Russell
Taylor

Commit to education

Editor:

I am an alumnus of Clarke College and Mississippi College. I am a retired Baptist pastor now living in Brandon. Two of my children attended Clarke College. I was a messenger at the Mississippi Baptist Convention and was saddened at the failure to restore Clarke College to its rightful place in Christian education. We have a greater problem than the lack of funding and closing of Clarke College. We, as Mississippi Baptists, need to reaffirm our commitment to Christian education. I am sure a person can get an education at our state universities and colleges but they cannot get a Christian education there. That is not their purpose. We need to realize anew the purpose of the establishment of our Baptist colleges. Mississippi Baptists felt the need of establishing schools for the purpose of providing an education for young ministers of the gospel. Later the youth of our churches were included. We need to come back to a true commitment to Christian education. Funding is only a partial commitment. We need to promote our Baptist schools by leading our people to see the real need for Christian education. We can invite student groups into our churches so their influence can be felt.

Our state convention voted to close Clarke College. Some say it is dead. [To] many Clarke College alumni and friends it is alive in our hearts and it will never die. I don't believe God is through with Clarke College. I believe he will lead Mississippi Baptists to see as he did in 1930 that the closing of Clarke College was a mistake and we will do whatever is necessary to restore Clarke College.

James R. Beasley
Brandon

"We Don't Need Just to Think About Helping The Needy, We Need to Help The Needy."



This concerned Baptist layman says this is *A Time to Remember* God's servants who are in need. In the Magnolia State, there are more than 380 retired pastors or their widows who receive annuities of less than \$200 per month. Some are in great need.

Taking time to remember the ministry of these faithful soldiers of the cross will inspire others to join in doing something to help.

Contact Harold Fisher, Executive Secretary of the Mississippi Baptist Foundation (601) 968-3800, or C. Joe McIntosh, Vice President for Endowment at the Annuity Board.



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Staff Changes

Calvary Church, Booneville, in Prentiss County, has called Mickey Trammel as pastor. The Corinth native goes from Flat Rock Church in Benton County. He is a graduate of Blue Mountain College and New Orleans Seminary.

Terry Williams has resigned the pastorate of First Church, Batesville, and accepted a church in Corbin, Ky. He has served on the Foreign Mission Board for the past two years.

Dale Hill has resigned Crossgates Church, Brandon, due to illness. He will return to the Houston, Texas, area.

William G. Dowdy Sr. has announced his retirement from full-time pastorate effective Dec. 31. He currently serves Concord Church, Dry Creek. He has served churches in Natchez,

Booneville, Okolona, and Tocopola. He and his wife Fannie will be honored by their congregation with a reception Dec. 6, 2-4 p.m. in the church fellowship hall.

Tim Robertson began his ministry at West Ellisville Church, Ellisville, Oct. 18. He goes from the pastorate at Line Creek Church, Morton.



Robertson

He will serve as youth, education, and activities director at West Ellisville. Robertson considers DeKalb his home. He has pastored churches in Kemper, Neshoba, and Scott counties. He was educated at Clarke College and William Carey College, and attends New Orleans

Seminary through its extension program.

Midway Church, Jackson, called Gary Fayard as minister of youth, effective July 26. A native



Fayard

of Gulfport, he attended William Carey College for two years and is now a junior at Mississippi College. His previous place of service was Bellevue Church. David Wilkinson is pastor of Midway Church.

Names in the News

Keith Thrash, pastor of Russell Church, Lauderdale County, and his family were recently honored by the congregation for seven years of service. He was presented a love offering, a covered dish luncheon was served, and high attendance day was observed, with 247 in Sunday School.

Pamela D. Jones, professor of accounting at William Carey College in Hattiesburg, attended and co-led a tax and accounting seminar in Biloxi sponsored by the Mississippi Society of Enrolled Agents.

Kirk Ford of Clinton, associate professor of history and political science at Mississippi College, recently authored OSS and the Yugoslav Resistance 1943-1945. A reception and autograph party for Ford will be held Dec. 4, 10 a.m., in the Reserve Lounge of the B.C. Rogers Student Center on campus.

organization's missions program exists "for reasons of conscience," to give people who are displeased with the new direction in Southern Baptist missions something they can support.

"Twelve years ago, when this mess started... we called ourselves denominational loyalists and friends of missions, and we appealed to people to stick with the denomination," he told ABP. "Fundamentalists said they could not give to that which was to them morally unconscionable."

"Twelve years have come and gone," he continued. "We no longer appeal to denominational loyalty. We appeal to principle, to conscience. Interestingly, the people who appealed to principle 12 years ago now appeal to denominational loyalty."

Wingfield is news director of WESTERN RECORDER, Kentucky. Warner is editor, Associated Baptist Press.

big denomination. We've seen it in the megachurches where they have tended to express themselves directly. I really believe there are trends toward a societal approach. It will challenge some people to get caught up in missions."

Parks said he will continue to reside in Richmond, Va., telling Baptist Press the location of his office will be determined later.

Toalston writes for BP. Robert O'Brien, FMB; David Winfrey, HMB; and James Dotson, associate editor of Georgia's CHRISTIAN INDEX, contributed to this report.

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T'GIVING

From page 3

main unit in Brandon with her seven-year-old son, Grant Warren of Braxton. He had his piggy bank with him. "He wants to contribute his money," said mom. Giving his total savings of \$11.02, the boy was taken on a tour of the unit. A total of \$2,959.77, including Grant's gift, had been given specifically for this disaster.

Paul Harrell, state Brotherhood director, who, with the Brotherhood secretaries Gail Wood and Rita Langston, were taking reports of damages and offers of help even eight days after the storm.

Harrell said construction crews will be needed to help people who "fall through the cracks" in the public assistance system or who have no insurance. Baptist groups wanting to help should select a coordinator who should contact the Brotherhood office at 968-3800 for assignment. Jim Didlake, on site coordinator, was still scouting needs areas at press time.

Church damages, still not totally reported, included New Zion and Clear Springs in Choctaw; at Sylvaena in Smith County, the church, activities building, and pastorium were destroyed; New Hope in Attala was damaged with the top off the church, a tree in the fellowship hall, and church bus

destroyed with the front porch ripped off the pastorium; and Antioch in Neshoba County was damaged along with the pastorium.

At Sylvaena, pastor Allen Balliet credited his wife with saving his life. She had said the roar sounded like a tornado but he was still standing in a bedroom seconds before she yelled for him to get into the bathroom. The brick wall fell in where he had been standing.

Curtiss Carter, minister of music at Sylvaena, living in an apartment of the activities building, had to be dug out of the rubble, not seriously hurt.

Nicholas is director, Office of Communication, MBCB.

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WMU

From page 3

and receive major funding from the convention.

Some critics of WMU have urged the auxiliary to submit to SBC control, a suggestion WMU has declined.

The FMB's Don Kammerdiener said he hopes WMU will continue its exclusive support of the Foreign and Home Mission boards. "If WMU weakens its support of the Foreign Mission Board for any reason, we would lose a major source (of funding)," he told ABP.

Kammerdiener said WMU support for Fellowship programs will hurt the Foreign Mission Board. "There's only so much (financial) resource to go around, and any time it's divided it's damaging to the denominational agency."

In response, Fellowship Coordinator Cecil Sherman said that his

PARKS

From page 3

But Parks said his mail, phone calls, and contacts have given him "a great concern for churches and individuals who have lost their enthusiasm and involvement in missions. My hope and prayer is that this effort by the Fellowship will mobilize them and be an additional source of income that will expand the witness that Southern Baptists have."

Asked about his support of a "societal" approach to missions after years of emphasizing a denomination-wide effort, Parks said, "The new generation is showing a growing lack of excitement about or commitment to the

Revival Dates

Shoreline Park, Bay St. Louis: Dec. 6-9; 7 p.m. nightly; Luther Max Dorr, New Orleans Seminary, evangelist; Talmadge Rayborn, Waveland, pastor, music.

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BIG TOP GOSPEL TENTS, all sizes, Open Air Ministries. (318) 939-2239.



Fredonia Church, New Albany, recently held a GA/Acteen recognition service. Pictured above, left to right, are those girls who were honored. GAs, front row, are Keri Grisham, Brittany Carter, Ashley Williams, Emily Day, Leslie Kidd, Erica Cobb, and Alison Barnes. Acteens, back row, are Leah Kirk, queen; Buffy Goudy and Kirsten Hall, queen with scepter; Ginger New, citation; Holly Weeden, Alicia Eaker, and Dana Hall, service aide. H. Gregg Thomas is pastor.

First Church, Lumberton, will hold a ceremony Dec. 6, 10:45 a.m. to celebrate the burning of the note on its church building. Bartis Harper is pastor.

Indian Springs Church, Laurel, will hold an Open House at its recently completed Fellowship Hall and Family Life Center, Dec. 6, 2-4

p.m. Robert Keyes Jr. is pastor.

Lula Church, Jackson, will host **Randel Trull**, missionary to Ecuador, in a foreign mission emphasis worship service, Dec. 6 at 6 p.m. Trull is former pastor of Briarwood Drive Church, Jackson. He and his family will be honored with a reception following the service.



First Church, Verona, recently held a GA recognition service under the theme, "Carry the Light." Pictured above are the 21 girls who received awards. Pictured at left are Acteens recognized under the theme, "Light Your World." They are, from left to right: Carmen Storey, service aide; Tracy Young, queen regent in service; Tara Wood, queen regent; Traci Armstrong, queen with scepter; and award bearers, Brooke Moon, Sarah Thornton, Stephanie Belk, and Ambere Moon. Leaders were Amelda Armstrong and Gail Young. David Hamilton is pastor.



Oak Hill Church, Prentiss Association, held a Vacation Bible School the first week in June, with the largest enrollment (113) and attendance (average 92) in the history of the church. Dan Mobley is pastor.

First Church, New Augusta, will host the Dixie Echoes in concert Dec. 6 at 1:30 p.m., following regular morning services and a covered dish luncheon. A love offering will be taken. Greg Clemis is pastor.

Ballet Magnificat will present its seventh annual Christmas program at the Jackson Municipal Auditorium Dec. 11, 7 p.m. and Dec. 12 and 13, 2 p.m. Free tickets are available at Jackson-area bookstores and Be-Bop record stores or by calling (601) 982-1920. Non-perishable food items will be collected for the Community Stewpot.

Crestview Church, Petal, will host Louisiana evangelist Sam Jones of Destrehan in two worship services Dec. 6, 11 a.m. and 7 p.m. Raymond Parkin is pastor.



Gaston Church, Prentiss Association, recently dedicated its new Sunday School addition and renovation of its existing Sunday School rooms. The addition includes preschool and children's rooms, as well as three adult Sunday School rooms.



First Church, Holly Springs, recently held a note burning ceremony and high attendance day. Pictured above, left to right, are Thad Moore, pastor; Dale Jackson, Wayne Sorrell, Maynard Teel, John Powell, Tom Boone, trustees; and John Forrester, Sunday School director.

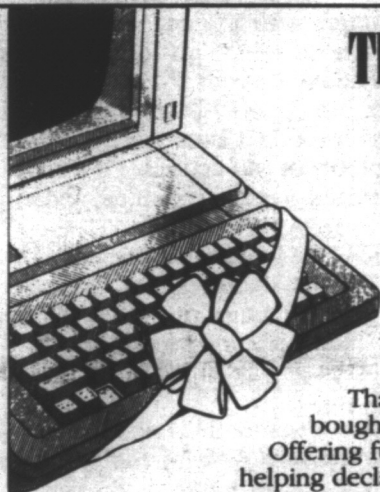
International Student Exchange, Inc., a non-profit cultural exchange program, is seeking host families for students from 17 different countries. Students age 15-18 are screened by ISE for suitability. They bring their own spending money and are covered by health insurance. For more information, call 1-800-333-5357.

Pioneer Church, Woodville, recently honored 91-year-old deacon **Dave Carter** for 45 years' perfect Sunday School attendance.



Carter

This Christmas, help publish good tidings.

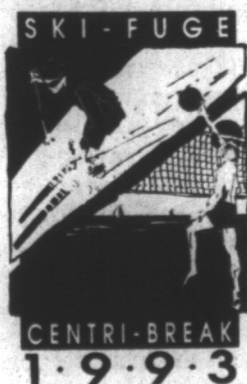


Thanks to computer equipment bought by Lottie Moon Christmas Offering funds last year, Gwen Crotts is helping declare hope to Chinese readers in more than 20 Asian countries, plus the United States and Canada.

As executive director of Baptist Press in Hong Kong, Gwen has had an active role in publishing the first Chinese Bible with Jesus' words in red characters. Pray for her as she continues to minister to Chinese people and declare hope through Baptist Press publications.



Lottie Moon Christmas Offering
National Goal: \$84 million



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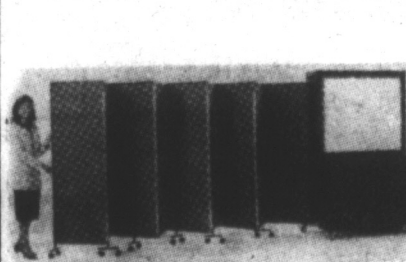
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Uniform God speaks in Christ



By Margaret Rogers
Hebrews 1:1-4; Ephesians 1:3-14

Hebrews was written to Hebrew Christians who may have been considering a return to Judaism, perhaps because of immaturity, due to a lack of understanding of biblical truths. The Jewish Christians were probably experiencing fierce persecution, socially and physically, both from Jews and Romans. Although Hebrews is called a letter, it has the form and content of a sermon. It is one of the most eloquent and majestic books in the Bible.

God's final word in Christ (Heb. 1:1-4). Hebrews begins with Jesus. It is so important that one begin with an accurate impression of him. Sonship belongs to Jesus. He is the firstborn in that he is the founder, the model, the one with the Father's full authority to act. God spoke to his people through the prophets, but in the fullness of time, he spoke through his Son, who was to reveal his Father to the world. God appointed Jesus as "heir of all things;" creative power belongs to him.

The original glory of God belongs to Jesus, of which the phrases "radiance of God's glory" and "exact representative of his being" are strong assertions. All of God shines through Jesus, for a look at Jesus reveals what God is like.

Redemption comes through Jesus. As a man, Jesus walked the earth and knew man's natures and weaknesses. Jesus returned to heaven after his resurrection, for his redemptive work was fully accomplished. He provided salvation to provide eternal life and a wholeness of life for man. He made atonement for man's sins.

Ephesus was the most important city in western Asia Minor (now Turkey). Paul made Ephesus a center of evangelism for the approximately three years he spent there. This letter to the Ephesian church was written about A.D. 60. The purpose of the letter was to comfort and encourage the believers in Asia Minor. The basic idea in Ephesians is that God's eternal plan is being worked out through Christ and his body, the church. When one trusts Christ, he finds salvation and security.

God's purpose and Christ's accomplishment of that purpose (Eph. 1:3-10). The theme of Ephesians is stated in the third verse of this Scripture, the Christian's riches in Christ. The heavenly Father has provided everything needed for a successfully, satisfying, abundant life through Jesus Christ. Even before creation, it was God's purpose and plan to choose man to be adopted into the divine family. This became possible only as Jesus came to earth, shed his blood, and died for man's salvation.

The inheritance and ministry of the Holy Spirit (vv. 11-14). In Christ, man has a wonderful inheritance. What a price Christ paid to provide that inheritance, making it possible to be "an heir of God." God predestined that man come to the realization of this truth. Such realization should motivate man to praise God and to live lives that will glorify him. The Holy Spirit ministers to lives because he seals man for ownership to God and assures man of his presence. By faith, man can accept Christ, claim God's promises, and draw on his limitless wealth to meet every need.

All of this is possible because, through Christ, one can share in the riches of God's grace, God's mercies, and God's forgiveness. Redemption was planned by the Father, provided by the Son, and is guaranteed by the Holy Spirit who indwells and empowers for service.

As Foreign Missions Day is observed in Southern Baptist Churches, it is an appropriate time to realize that the world has never needed more a portrait of a loving God who revealed himself and spoke anew in Jesus Christ than now. The name of Christ resounds over and over as the only one who can give victory in the battle of life.

O victory in Jesus, my Savior, forever,
He sought me and bought me in his redeeming blood;

He loved me 'ere I knew him, and all my love is due him,

He plunged me to victory, beneath the cleansing flood.

— E.M. Bartlett

Rogers is a member of Salem Church, Collins.

Bible Book Living a sacrificial life



By R. David Raddin
Romans 12:1-13, 16-18

"When Christ calls a man, he bids him come and die." These words of the great theologian Dietrich Bonhoeffer remind us that the call of Christ is to die to life without personal relationship to the Lord and give life completely to him. Paul tells us in our Scripture that the call is to be a "living sacrifice" to God.

Sacrificial living in response to God's mercies (12:1-2). "Therefore, I urge you, brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God — this is your spiritual act of worship. Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is — his good, pleasing, and perfect will" (vv. 1-2).

The word "therefore" is the transition word Paul uses to move from a discussion in the first 11 chapters of God's grace to a discussion of applying the gospel to everyday life. Being a Christian affects every part of life. J.W. MacGorman says, "Christian ethics are not a footnote to the gospel; they are one with the main text. They are its issue, the fruit of its root" (Romans: Everyman's Gospel).

Paul may use the word "bodies" in a literal sense, or he may be referring to the whole person. Note three qualities of the sacrifice of our bodies. The sacrifice is to be living, not as the dead bodies of animal sacrifices. It is to be holy, set apart for God's use. The sacrifice is to be well pleasing to God.

Paul presents the challenge in verse 2 to discover the will of God for each of our lives. What a message for our day that we are not to be conformed to the pattern of this world, but be transformed by the renewing of our minds. The reason for the transformation is that we may "test and approve what God's will is." MacGorman says, "The greatest discovery of all is the will of God. It is good, well pleasing and complete. And the place from which to seek it is atop the altar as a living sacrifice for him."

Using one's gifts in the body of Christ (12:3-8). We in the church depend upon one another as different parts of the body of Christ. Pride can be a threat to the work of the Lord when one of his children thinks too highly of self. "For by the grace given me, I say to every one of you: Do not think of yourself more highly than you ought, but rather think of yourself with sober judgment in accordance with the measure of faith God has given you" (v. 3).

The gifts God gives all believers are intended to equip us to serve him. Just as God provides all we need for salvation, so he provides our needs in serving him. Each member is important to the function of the body. To use the gifts God gives is vital to being the living sacrifice he wants us to be.

Expressing love for one another (12:9-13). "Love must be sincere. Hate what is evil; cling to what is good. Be devoted to one another in brotherly love. Honor one another above yourselves" (vv. 9-10). Living a sacrificial life is all wrapped up in living out the love of God in us. Loving others means meeting their needs as God enables and allows us.

Responding to others in humility, goodness, and peace (12:16-18). "Live in harmony with one another. Do not be proud, but be willing to associate with people of low position. Do not be conceited. Do not repay anyone evil for evil. Be careful to do what is right in the eyes of everybody. If it is possible, as far as it depends on you, live at peace with everyone" (vv. 16-18).

Raddin is pastor, First Church, Yazoo City.



Life and Work Paul focuses on life in grace



By Milton Burd
Titus 2:11-14, 3:1-8

How many hymns about grace can you name? Paul's concluding remarks to Titus and his fellow Christians are about God's grace. He focused on God's grace as the doctrinal basis for Christian conduct. Then he gave instructions on reflecting God's grace in Christian living. These instructions specifically dealt with living in the state and in society. Let's look at the Scripture passage:

God's grace as the basis for Christian conduct (2:11-14). Paul explained what was involved in this salvation we have through Jesus Christ. The emphasis is on grace — "God's unmerited favor." We deserve nothing, but God offers us everything. Paul pointed out the following about God's marvelous grace:

Grace saves us (v. 11). God's grace brought us salvation. Man cannot save himself. God's grace brought salvation to us through his Son, Jesus Christ. "There is no other name under heaven given to men by which we must be saved" (Acts 4:12). We were all slaves of sin (Titus 3:3) and could not set ourselves free; but Jesus gave himself for us. God's grace is his gift to mankind. It cannot be earned or purchased. "We have been bought with a price." Jesus paid the price for our salvation. We received the gift of God's grace when we accepted Jesus as Savior of our lives.

God changes us (v. 12). We not only begin a new life in Christ, but we begin a new lifestyle. Grace teaches us to develop new attitudes, ambitions, and actions. "It teaches us to say no to ungodliness and worldly passions, and to live self-controlled, upright and godly lives."

Grace rewards us (v. 13). We live in this present age, but we live in the knowledge that the reward of God's grace "will appear in the glorious return of our great God and Savior, Jesus Christ." God's redemptive work was completed in Christ. His purpose was to purify for himself a people of his own (v. 14).

Examples of Christian conduct (3: 1-2). Paul encouraged his readers to be good citizens without compromising the faith. He said, "to be ready to do every good work." As Christians, we have a responsibility to be good citizens. We are to obey the law, pay taxes, exercise the right to vote, and respect the authority of those who lead in government. Jesus addressed this topic when he said, "Then give to Caesar what is Caesar's and to God what is God's" (Luke 20:25).

"Ready to do whatever is good" may also apply to verse 2. We should not slander anyone. The tongue can create a multitude of problems. We are well aware of what the Scripture has to say about the tongue. But on the positive side, we are "to be peaceable and considerate and show true humility toward all men." This reminds us of words like peacemaker, gentle, meek, kind, and loving. These qualities do not represent weakness but maturity as a Christian.

Manner of life without grace (3:3). Paul continued his thoughts from verse 2 by reminding his readers not to be too critical of others. Remember what you were before you experienced God's grace. You were foolish, disobedient, deceived and enslaved, etc. There is no room in our lives for holding grudges or bitterness towards others.

Change wrought by grace (3:4-7). Paul emphasized two wonderful truths. First, what a difference "the kindness and love of God" made. Second, salvation came not only because of kindness and love, but also because of mercy. We could not save ourselves. When a sinner turns to Christ, he is cleansed from all his sins and is made a new person by the indwelling of the Holy Spirit. Therefore, we are also justified (declared righteous in God's sight because of the work of Christ on the cross) so that we can be condemned no more. (See Romans 3:21-8:39 for Paul's discussion on justification.) We become heirs of eternal life.

Paul encouraged his readers to teach the Word and live by grace. Our faith must be expressed by actions (lifestyle). This is the only way for the unsaved to know that we belong to God and have experienced his grace: to devote ourselves to doing good. Our churches, communities, and world are waiting to become the recipients of those good works. Jesus is our true example of service.

Burd is minister of education, First Church, Cleveland.

THE VILLAGE VIEW



The Baptist Children's Village

Ronny E. Robinson, Executive Director

P. O. Box 27,
Clinton, MS 39060-0027
(601) 922-2242

ACCREDITED



THE VILLAGE DOLLAR — ANNUAL REPORT IN SUMMARY

Again in 1992 The Village accounts to local churches and interested individuals through the medium of excerpts from our auditor's report for the fiscal year ending June 30, 1992, as an alternative to the publication of a booklet-form ANNUAL REPORT. In adopting this format, we conserve a substantial sum formally invested in the booklet-form, and we follow the advices of professionals who counsel that such a publication is no longer viable. In addition to our customary additional reports to Mississippi Baptist Convention and to each Baptist Association, interested churches and individuals may acquire supplemental financial information by writing: Rev. Ronny E. Robinson, Executive Director, The Baptist Children's Village, P. O. Box 27, Clinton, Mississippi 39060-0027.

THE BAPTIST CHILDREN'S VILLAGE JACKSON, MISSISSIPPI

STATEMENTS OF CURRENT FUND REVENUES, EXPENDITURES AND OTHER CHANGES FOR THE YEARS ENDED JUNE 30, 1992 AND 1991

	1992	JUNE 30, 1991
OPERATING REVENUES		
Contributed income:		
Cooperative Program	\$ 412,295	\$ 379,305
Designated gifts	1,740,764	1,170,230
Nondesignated gifts	712,878	577,861
Parental support	161,525	173,399
	3,027,462	2,300,795
Investment income	186,663	198,160
	<u>3,214,125</u>	<u>2,498,955</u>
OPERATING EXPENDITURES		
Administrative and development	174,367	180,541
Children's needs	286,512	274,003
Facility expense	569,473	504,015
Interest, taxes and retirement	212,875	210,041
Salaries	1,233,457	1,168,004
	<u>2,476,684</u>	<u>2,336,604</u>
EXCESS OF REVENUES OVER EXPENDITURES BEFORE TRANSFERS	<u>737,441</u>	<u>162,351</u>
TRANSFERS — ADDITIONS (DEDUCTIONS)		
Transfers to plant fund for plant acquisitions	(72,182)	(29,617)
Transfers to plant fund — property gifts	(1,200)	
Transfers for debt principal and interest	(378,701)	(72,728)
Transfers on plant fund dispositions	3,500	
	<u>(448,583)</u>	<u>(102,345)</u>
NET INCREASE IN FUND BALANCE	<u>\$288,858</u>	<u>\$60,006</u>

THE AUDITOR'S REPORT FURTHER REVEALS:

*At 6/30/92 total assets of The Baptist Children's Village were valued at \$5,106,219 as compared to the value of \$4,647,085 on the same date in 1991. Village fund balances, the equivalent of net worth, increased to the sum of \$2,040,250.

*Village liability of every character on 6/30/92 amounted to \$233,054, having been reduced by the sum of \$324,847 or about 58% from the aggregate of all

THE BAPTIST CHILDREN'S VILLAGE JACKSON, MISSISSIPPI

BALANCE SHEETS AT JUNE 30, 1992 AND 1991

ASSETS

	1992	JUNE 30, 1991
CURRENT FUND		
Cash	\$ 92,837	\$ 75,847
Accounts receivable	198,900	171,764
Note receivable	19,041	23,201
Investments	180,831	30,029
Other assets	9,280	6,410
Total current fund	<u>500,889</u>	<u>307,251</u>
ENDOWMENT FUND		
Cash	14,022	22,981
Accrued interest		724
Investments:		
Securities	25,126	25,526
Mississippi Baptist Foundation	1,808,555	1,521,615
Funds held in trust by others	92,752	92,752
Real estate and producing royalty	96,300	96,300
Other	3,495	3,644
Total endowment fund	<u>2,040,250</u>	<u>1,763,542</u>
PLANT FUND		
Land — campuses	709,839	709,839
Land — other	128,735	128,735
Buildings, improvements, furnishings and equipment, net of accumulated depreciation	<u>1,726,506</u>	<u>1,737,718</u>
Total plant fund	<u>2,565,080</u>	<u>2,576,292</u>
	<u>\$5,106,219</u>	<u>\$4,647,085</u>

LIABILITIES AND FUND BALANCES

	1992	JUNE 30, 1991
CURRENT FUND		
Accounts payable	\$ 38,998	\$ 53,906
Notes payable	26,411	105,401
Accrued expenses	54,815	51,049
Other liabilities	2,364	2,144
Education fund	19,692	25,000
Fund balance	358,609	69,751
Total current fund	<u>500,889</u>	<u>307,251</u>
ENDOWMENT FUND		
Fund balance	<u>2,040,250</u>	<u>1,763,542</u>
PLANT FUND		
Notes payable	110,466	384,081
Accrued interest		7,320
Fund balance	<u>2,454,614</u>	<u>2,184,891</u>
Total plant fund	<u>2,565,080</u>	<u>2,576,292</u>
	<u>\$5,106,219</u>	<u>\$4,647,085</u>

agency liability on 6/30/91.

*Endowment fund balances on 6/30/92 stood at \$2,040,250, an improvement of \$286,708 since 6/30/91.

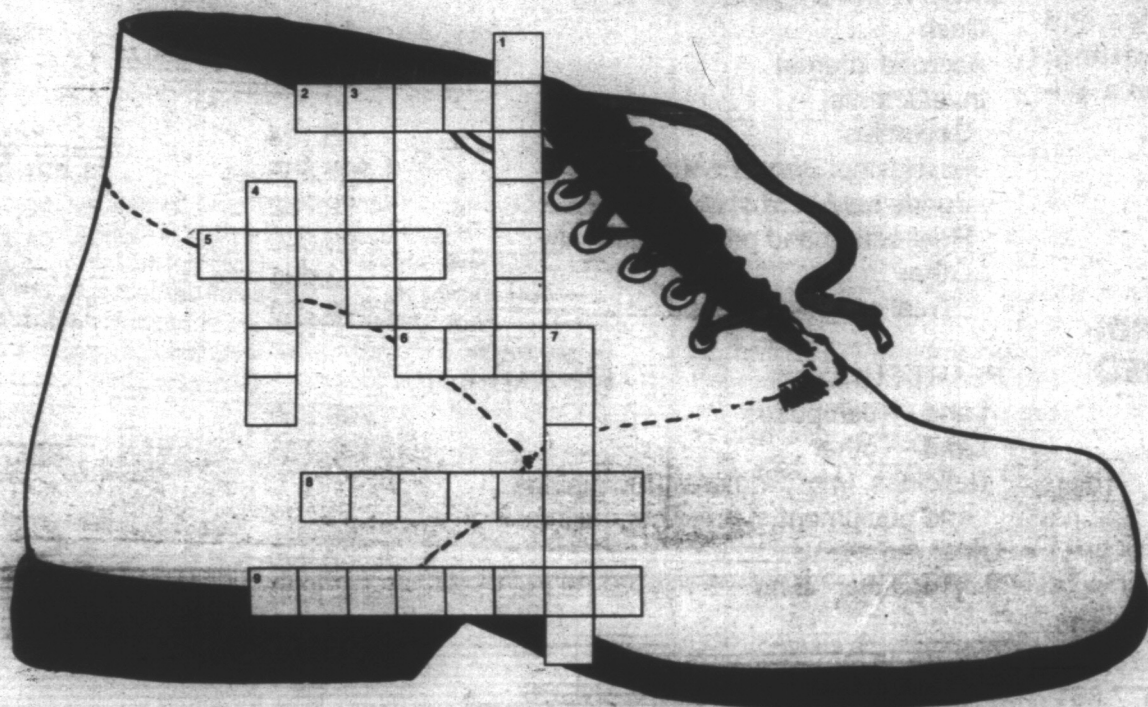
*Effective for the first time in F/Y 1991, The Village, in compliance with Statement of Financial Standards No 93 is obliged to depreciate its capitalized assets.

*Operating receipts arriving in the year ending 6/30/92 increased by 28% above operating receipts arriving during the previous year.

Carey Crossword Puzzle

Learn about William Carey, the father of Modern Missions. Read the clues and fill in the puzzle. Use the words listed.

baptized ship England
Bengali Felix printed
Bible India Jesus



Key: Across — 2. Bible, 5. Felix, 6. ship, 8. England, 9. baptized.
Down — 1. Bengali, 3. India, 4. Jesus, 7. printed.

Across

2. William Carey studied the _____.

5. Carey's son was named _____.

6. He went to India on a _____.

8. Carey's home was in _____.

9. He _____ Felix and Mr. Krishna Pal.

Down

1. One language in India is _____.

3. Carey went to Calcutta, _____.

4. He told Indian people about _____.

7. Mr. Ward and Felix _____ the Bengali Bible.

CHILDREN'S PAGE



Dear Pen Pal Club,

I was wondering if I could be in the Pen Pal Club. My name is Tiffany Kim Means. I am nine years old and in the fourth grade. My hobbies include: reading, swimming, writing letters, spending time with friends, talking on the telephone, watching TV, listening to my radio, and shopping.

My address is: 255 Hwy 13, Brandon, MS 39042.

Dear Pen Pal Club,

My name is Christy Renner. I go to Olive Branch school and am in second grade. I go to First Baptist Church. I live in Byhalia, Mississippi. My hobbies are reading, swimming, and playing. If you would like to be my pen pal, here's my address: Rt. 1, Box 322F, Byhalia, MS 38611.

"Indestructible" Beulah Church holds memories...

By Indy Whitten

Beulah Church, Choctaw County, two miles south of Weir, had stood for 150 years as a monument to the faith and dedication of who-knows-how-many Baptists in that area.

John Henry Eddleman, of German parents, was the first person buried in the cemetery at Beulah. He helped clear the ground for the cemetery. He was working as a carpenter at French Camp when a bad cold turned into pneumonia. He was brought back home in a wagon and died there.

Henry M. Whitten was pastor of the Beulah Church when the last building was constructed — a proud white frame building, with Sunday School rooms around the edges of the sanctuary.

Charles W. Whitten, great-grandson of J.H. Eddleman and grandson of Henry Whitten, grew up in the Beulah community. Some say he cut his teeth on a hymn book. He was baptized at the age of 7 in Tilby Creek, just down the road from the church.

While a student at Mississippi College, he felt called to preach, and preached his first sermon at Beulah. Charles served 40 years as a Southern Baptist missionary on three continents outside the United States. Many times his thoughts went back to Beulah.

On Nov. 22, 1992, a fierce tornado struck Weir. The Beulah Church was swept away. Only a twisted mass was left where the church had been. Splintered tree trunks and grotesque pieces of metal were lying in the cemetery. Some of the tombs were broken and others were torn from their

bases and dumped at the back fence.

A group of grieving people gathered to stare in disbelief at the scene. Not all were Baptists, but some from other denominations said, "Beulah must be rebuilt."

A young man standing at Charles Whitten's side pointed to the remains of an American flag wrapped around the limb of an oak tree.

Charles' sadness was mixed with thanksgiving, for it seemed he could clearly see Beulah Church standing there in his memory.

The Whittens are volunteer prayer ministry coordinators for the Mission Board.



Improve Church, Marion Association, will present the sixth annual "Scenes of Christ" from 6-8 p.m. Dec. 5-6. The presentation is a 25-minute walking tour of living pictures of the birth, life, ministry, trial, death,

burial, resurrection, and ascension of our Lord as we await his return. Last year, over 3,000 people from seven states registered at the event, which involves about 180 cast members.

Baptist Record

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